THE OLD, OLD WAY.

BY MRS. E. SIGERFOOSE.

Now expectation's somber cloud
  Hath broken o'er, our heads; and near
Through the torn and ragged rifts,
  Sudden gleams of a fair land appear;
A promised boundless, shoreless land,
  Within whose peaceful borders we
May rest once more, by waters still;
  Find hopes fulfilled fruition; see
'Mid shifting clouds thy silver sheen,
  Blest herald of a brighter day,
Within whose light our feet may tread
  To Zion's courts, the old, old way.

What though the path doth sometimes seem
  To feeble, doubting human sight,
Beset with more than heart can bear,
  And fainter seem, both rest and light,
We know its hallowed bounds are set
  And measured by the son of God.
Through persecution's fiery sea
  Have martyred Christians bravely trod.
Press onward, then; beyond the night,
  The pillar's fire shines all the day;
God's eternal truth paves the way,
  By night or day: the old, old way.

Bristol, Ind.

THE VOYAGE OF LIFE.

BY LAURA E. N. GROSSNICKLE.

"Life bears us on like the current of a mighty river." Without our knowledge or consent, our boats are launched upon the stream and we glide onward with the great moving mass of humanity around us. As each shining moment passes our physical beings are developing themselves and the mental powers are expanding and brightening—all strengthening for the strict, earnest battle of life. The days of happy childhood wing their flight, and the golden sun of youth illumines our path.

We look at ourselves and we see within us a mind capable of endless improvement and advancement, an immortal principle beautifying our beings and making us like our idea of God. With the inquiring mind of youth we ask, "What are we doing and whither are we tending?" We look at those around and about us and we see some idly drifting along with the current, content to sit with hands folded and eyes closed, apart from the busy jostling and hurrying to an fro of the crowd, while others are rapidly rowing, moving faster than the current, hastening with active hands and busy feet, onward, onward, onward. The awakened intellect forms earnest resolves and noble purposes as Time's relentless tide hurries us on toward life's meridian. The days and nights, "pale wanderers from the gardens of the Infinite," one by one greet us and smile upon us as they cross the golden bridges of the present, and are wafted away into the shadowy past. They bear before us into the land unknown a record of our lives a record we must know and read again. We cross the meridian of life, executing the plans and purposes formed in the youthful mind and our swift sailing vessels are hurried on with the ever increasing rapidity of the current until, from our earth-bound shores the eye of faith obtains dim glimpses of the glory of the Infinite Beyond. The stream widens, the land receeds from our sight, and we sail out upon the great ocean of eternity to begin a new life whose beauty, grandeur, and sublimity will have been determined by the "deeds done in the body." With a character beautified by the crosses, self denials, and disciplines of the life of probation, and perfected by the glorious light of the Sun of Righteousness, the soul, ever blessed by the presence of the Great Eternal whom we shall then behold not by faith but by sight, must be happy evermore.

Boonsboro, Md.

GOD'S LIGHT IN US.

SELECTED BY E. BERKEY

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2nd Cor. 4: 6.

Let us therefore who live under the gospel, the most gracious dispensation bestowed by God to mankind, count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and not suffer ourselves by the slight cavils of unbelievers to be moved and from the hope of the gospel. Let us demonstrate that we believe the superior excellency of the Christian dispensation, by conforming to its precepts; let us show that we are Christians in deed and in truth, not by endless disputes about trifles and the transports of a blind zeal, but by abounding in those fruits of righteousness which are through Christ to the praise and glory of God. From what has been said we may clearly perceive how groundless all those prejudices are, which some conceive against religion, as if it were a peevish, morose thing without pleasure. The truth is, there is no pleasure like that of a good conscience; no real peace but what results from a sense of the divine favor. This lays a sure foundation of an easy, comfortable life, of a serene peaceful death, and of eternal joy and happiness hereafter. Religion is the health, the liberty, and the happiness of the soul. Sin is the disease, the servitude and the destruction of it. Sinful pleasures are like the crackling of thorns under a pot, it makes a noise and a blaze for the present, but soon vanishes away. On the other hand, we need not fear the awful summons of the King of terror, nor regret our retiring into the chambers of the dust, our immortal part will wind its way to the arms of its Redeemer, and find rest in the heavenly mansions.

Such will be the happy consequences attendant on all those who strictly adhere to the Christian religion, and dilligently through the course of their lives follow the precepts laid down by their divine Master, the great Lawgiver, Savior and Redeemer of the world.

Duncansville, Pa.

RANDOM SHOTS FROM THE PULPIT.

A "good hit" by a popular lecturer is usually fully appreciated. The more of them he can make, and the closer they strike, the better he is liked as a general thing.

Why is it, then, that darts shot by the preacher, often from "a bow drawn at a venture," so frequently rebound at his own feet or are forcibly pulled out of the heart that is hit, and contemptuously flung back in his face?

Without tempting to answer this question proposed, the reader may be interested, if not profited, by the record of two specimen hits, selected at random from a somewhat varied experience.

Sometime since, a Christian lady became displeased at her pastor. A coldness on her part ensued which he could not account for. At length an inquiry elicited the explanation that the cause of umbrage was a sermon he had preached which was intended to "hit" her and consequently she felt very much "hurt." As she readily recalled the text of the sermon, it was not a difficult matter to refer to the manuscript. Her mortification on finding that the "offensive discourse," which had been repeated verbatim, was written years before her acquaintance with the minister began, can more easily be imagined than described.

More recently the writer took occasion at a public meeting to allude to the fact that weak Christians sometimes allowed themselves to be used as a "cat's paw," by designing men, who, instead of sympathizing with, simply laughed at their victim after he had been burned. The point was illustrated by the well-known fable of the monkey and the chestnuts.

At the conclusion of the service a very matter of fact brother buttonholed the speaker and asked:

"Did you mean me when telling that story about the cat?"

"By no means," was the reply; "you were not in my thoughts at the time; your presence in the house was not even known to me."

With a self-satisfied air the injured brother was about to depart, when my hand, laid upon his shoulder, arrested him.

"So," said I, "you have been pulling somebody's chestnuts out of the fire have you? Well, now, before you go just releave your mind by making a 'clean breast' of the whole matter."

He blushed deeply, looked down at the floor, muttered something and went away evidently "hit" and somewhat "hurt," but preferring to expose the wound no further.

By a strange perversion of human nature, nor uncommon, these two persons had received "hits" that were never intended for them. And instead of seeking to cure the "hurt" by righting the wrong which had made them so sensitive they only aggravated it by cherishing hard feelings towards him who had unconciously smitten them for their good.—*Gospel Banner.*

We are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the exchange is silent, while no smoke issues from the factory, a process is going on quite as important to the wealth of the Nation as any which is performed on busy days. Man, the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless — is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits and renewed vigor.—*Lord Macaulay.*

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" "	2 10	10 30	Colum-	6 00am
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" "	6 40	6 35am	2 55	2 55
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